

modes of feeling and action on which the censure of being romantic has improperly fallen.

One is, a disposition to take high examples for imitation. *I* have condemned the extravagance which presumes on rivalling the career of action and success that has been the appointment of some individuals, so extraordinary as to be the most conspicuous phenomena of history. But this delirium of ambitious presumption is distinguishable enough from the more temperate, yet warm aspiration to attain some resemblance to examples, which it will require the most strenuous and sustained exertion to resemble. Away with any such sobriety and rationality as would repress the disposition to contemplate with a generous emulation the class of men who have been illustrious for their excellence and their wisdom ; to observe with interested self-reference the principles that animated them and the process of their attainments; and to fix the standard of character high by keeping these exemplars in view. A man may, without a presumptuous estimate of his talents, or the expectation of passing through any course of unexampled events, indulge the ambition to resemble and follow, in the essential determination of their characters, those sublime spirits who are now removed to the kingdom where they are to " shine as the stars for ever and ever," and those yet on earth who are evidently on their way to the same illustrious end.

A striking departure from the order of custom in the rank to which man belongs, exhibited in his devoting the privileges of that rank to a mode of excellence which the generality of the people who compose it never dreamed to be a duty, will by them be denominated and scouted as romantic. They will wonder why a man who ought to be like themselves, should affect quite a different style of life, a deserter and alien from the reign of fashion, should attempt unusual plans of doing good, and should put himself under some extraordinary discipline of virtue—while yet every point in his system may be a dictate of reason and conscience, speaking in a voice heard by him alone.

The irreligious will apply this epithet to the determination to make, and the zeal to inculcate, great exertions and sacrifices for a purely moral ideal reward. Some gross and palpable prize is requisite to excite their energies ; and therefore self-denial repaid by conscience, beneficence with-